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AUTHOR Weaver, Richard L., II; Cotrell, Howard W.
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ABSTRACT

Imaging is creating a material picture in the mind that a person can scan as he or she would scan a real current event in the environment. The concept of imaging offers a way of explaining intrapersonal communication, the process of talking to oneself. Imaging also offers a useful way of looking at the role of language in intrapersonal communication, especially as language functions to make meaning. Intrapersonal communication often involves creating a homunculus, or "little man," with whom one can communicate about oneself. A homunculus becomes imaging as one pictures the self as an object to be perceived. Related to imaging a homunculus would be imaging the "internal advisor" and imaging the "other." Dreams, fantasies, and free associations are also related to imaging. Dreams are a form of intrapersonal communication that offer a resource for personal expression, mental rehearsal, and active communication. Imaging is a collection of abilities including the ability to use words to stimulate images, view the self objectively, create internal advisors, create "others," or dream. Imaging can be a means of enhancing self-awareness, and offers a possible, practical means for conceptualizing intrapersonal communication. Eighty footnotes are listed. (SRT)

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IMAGING AS INTRAPERSONAL COMMUNICATION:

A CONCEPTUALIZATION

by

Richard L. Weaver, II

and

Howard W. Cotrell

Bowling Green State University
Bowling Green, Ohio 43403

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Abstract

Imaging is a material picture in the mind that can be scanned by a person as he or she would scan a real current event in his or her environment. Intrapersonal communication is the process of talking with ourselves. We suggest that imaging is a way to explain and categorize intrapersonal communication. We begin by discussing the technique of imaging. After relating imaging to thinking, we explain the relationship of imaging and language. Our conceptualization of imaging is broad, including homunculus, the internal adviser, imaging others, and dreams, but its breadth is its strength. Imaging offers a practical way for people to enhance awareness. (103 words)

Contact Person: Richard L. Weaver, II
9583 Woodleigh Court
Perrysburg, OH 43551
Phone: (419) 874-2124

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IMAGING AS INTRAPERSONAL COMMUNICATION:

A CONCEPTUALIZATION

As children we remember being told that people who talk to themselves are "a little crazy," and especially "strange" were not just those who talk, but those who got answers. This paper is about intrapersonal communication: the internal, private, and personal process of talking with ourselves. But it is more than that. Books have been written about intrapersonal communication.[1] We have taken a new orientation; imaging provides a way to conceptualize and explain the intrapersonal process. Imaging is "a material picture in the mind which can be scanned by the person as he would scan a real current event in his environment, and as a potent, highly significant stimulus which arises from within the mind and throws it into a series of self-revealing imagery effects."[2] We suggest that imaging is something we all do; however, we seldom think of it not just as a form of intrapersonal communication but as a means for examining or categorizing some of its many facets. Imaging can be a way to explain and categorize the intrapersonal process.

Imaging may be a way to create an active interest in the intrapersonal process. Ferguson suggests that most people do not give much attention to intrapersonal communication:

> Most of us go through our waking hours taking little notice of our thought processes: how the mind moves, what it fears, what it heeds, how it talks to itself, what it brushes aside; the nature of our hunches; the feel of our highs and lows; our misperceptions. For the most part we

> eat, work, converse, worry, hope, plan, make love, shop--all with minimal thought about how we <u>think</u>.[3]

Thinking and talking about ourselves can occur in many ways--in as many ways as those that occur in <u>any</u> other context. There are no restrictions because of the vastness and fertility of the mind. We contend that there are likely to be even greater possibilities for communication within the mind because of the sheer vastness of the phenomenon. Intrapersonal communication can include, within an imaging orientation, all that is verbal, nonverbal, or even visual. Language allows us a way to label and understand phenomena, but we image the traditional nonverbal phenomena as well. In addition, we image in full pictures, which expands our intrapersonal possibilities to include what we have chosen to label homunculus, the internal adviser, imaging others, and even dreams.

Imaging: The Technique

In the past, mental images were thought to be nothing more than ghosts of sensations with no functional significance.[4] Since the mid-sixties, imaging has been rediscovered, and its significance has been firmly established.[5] McMahon claims that it was O. Hobart Mowrer who gave "the image a place of such prominence."[6] As part of Mowrer's theory, the image became "a mechanism of self-regulation and of the direction of behavior."[7] Mowrer has written about mental imagery as an indispensable psychological concept.[8] Further, imaging has received wide attention in popular journals and books. In science, imaging has been studied as a way to represent objects or arrangements of objects and their transformations in space.[9] According to Cooper and Shepard:

> Many scientists have testified that their greatest achievements grew from imagined spatial relations and transformations. Two well-known

> cases are Friedrich Kekulé's image of the structure of the benzene molecule and James Watt's visualization of the mechanism of the condensing steam engine. Albert Einstein even remarked that he arrived at the theory of relativity by 'visualizing . . . effects, consequences and possibilities' through 'more or less clear images which can be 'voluntarily' reproduced and combined.'[10]

In medicine imaging has been used to fight disease. It has been used to help the body's immune system by reengaging it. People can be aided in overcoming depression or a feeling of helplessness:

> You give them a feeling of empowerment, help them to get healthy again--and simultaneously give them some definite psychophysiological skills: to be able to reduce sympathetic activity, to reduce tension and anxiety, to feel calm.[11]

In her work with patients who were given a terminal diagnosis and a predicted date of death, Sheila Pennington discovered that one of the strategies used by the participants in her study was that of visualization or mental imagery. She concluded that it "can lead to remarkable emotional and physiological changes." She added that "It is a creative technique for growth."[12]

In addition to its use in science and medicine, imaging has received considerable attention in education as well. Galyean reports that students who are instructed in using imaging procedures score significantly higher on measures of cognitive evaluation for oral and written communication as well as reading and writing skills.[13] She carries her claim for the advantages of imaging further:

> Both empirical and observational reports indicate that students also tend to be more attentive in class, work more cohesively with others, attend classes more frequently, and do more of whatever work is assigned.[14]

Meier and Caskey have completed a study which shows that imaging by students also can be a significant aid to learning and recall.[15]

Yet another study indicates that it has even more educational uses. Richardson and Noland claim that it can be used to facilitate decision making, clarify values, memorize, incorporate behavioral outcomes of teaching, and reinforce cognitive concepts.[16]

In education, too, imaging has received some attention as an instructor aid. In the lecturing situation, imaging can be used to increase lecturer self-concept, introduce new behaviors, create a new image, decrease apprehension, and increase lecturing effectiveness.[17] Weaver and Cotrell claim:

> We are convinced that lecturers can break their stereotyped expectations of the lecture situation which limit their operational functions. If they can be encouraged to create a new image, one designed specifically for their purposes, and then implement that image, some of their fear can be reduced.[18]

"We all possess, it appears, the world's finest multisensory teaching machine right in our heads," states one writer.[19] An emphasis on imaging encourages a coordinate focus on sight as a dominant force in learning. Another author contends that "vision is the dominant means of perception in our species."[20] In The Origins of Knowledge and Imagination, Jacob Bronowski writes:

> The abilities that we have in the way of memory and imagination of symbolism and emblem, are all conditioned by the sense of sight. It is sight which dominates this kind of sequence, how we think of things that appear in the mind. And I come back to saying 'visual,' 'vision,' and 'visionary'; 'image,' 'imagery,' 'imagination.' . . . We cannot separate the special importance of the visual apparatus of man from his unique

> ability to imagine, to make plans, and to do all the other things which are generally included in the catchall phrase 'free will.' What we really mean by free will, of course, is the visualizing of alternatives and making a choice between them. In my view . . . the central problem of human consciousness depends on the ability to imagine.[21]

Imaging can substitute for actual perception. In the American Psychologist, Shepard suggested that "Subjects make the same judgments about objects in their absence as in their presence. . . ."[22] His experiments and those of his colleagues have demonstrated the image of imagined objects has mental effects similar to images of objects actually perceived. This research explains, in part, the effectiveness of the mind as a teaching machine in its own right: what our minds create, we can learn from and respond to.

Our point in this section has been to show that the concept of imaging is not new. In addition to its use in science, medicine, and education, it has been used in counseling,[23] physical education,[24] and psychotherapy.[25] Further, authors of numerous books have treated the concept directly.[26] This attention to imaging proves that it is not new, that it has proven useful in other disciplines, and that it has numerous potential applications. One author claims that "The significance of imagery and the importance of scientific inquiry in this field have been established beyond doubt."[27] Another author claims that there has been a renaissance of interest in imaging.[28] Before focusing on its usefulness in providing a framework for looking at intrapersonal communication, we want to discuss it in relation to thinking.

Imaging and Thinking

Imaging is thinking. There are several problems we have with the word thinking, however. The first is that we apply the word "thinking" to too many

different kinds of mental events including inner speech, visual imaginings, logical reasoning, and even sudden inspiration.[29] Imaging, on the other hand, is a far more specific activity--that of creating and scanning a material picture in the mind. Thinking is a more generic concept, but there is no doubt that it contributes significantly to imaging. Because thinking is so general, imaging can be included within its scope.

Rather than thinking of imaging as thinking, it is better to think of it as dependent on thinking. Thinking integrates our experiences. Through thinking we draw upon experiences which occurred in the past to construct mental pictures. Thus, thinking is a broad, umbrella concept; imaging is more specific. Because of the need for information, imaging depends on thinking. But it should be clear that thinking is not dependent upon our past experiences alone. It is the fertility of the mind and its possibility for creating the inconceivable that brings forth what one author called the "overself":

> Once we push the gate of the mind slightly ajar and let the light stream in, the meaning of life becomes silently revealed to us. . . .
>
> . . . We draw back, surprised, at the inscrutable possibilities of the Overself. Man as a spiritual being possesses a capacity for wisdom which is infinite. . . .[30]

Imaging offers a wide variety of possibilities for pushing the gates of the mind. Thinking, on the other hand, is so broad, disparate, and difficult to confine (or define), that imaging provides a challenge for self-exploration and awareness enhancement that thinking cannot.

A second problem with "thinking" is that it is often related solely to "the voice of reason." Clarity is an important aspect of reasoning, and thinking clearly is often equated with rational thinking.[31] The problem here is the

restriction that occurs. Notice the limited boundaries of reasoning outlined by one author:

> Within these boundaries, the powers of analysis, judgment, evaluation, and logic can often achieve stupendous heights, but these powers must work only within the scope of rational thought. They do not provide new insights or creative ideas; they only catalogue, compare, and juxtapose information already acquired.[32]

It is the left hemisphere, according to another author, that controls speech. "It adds, subtracts, hyphenates, measures, compartmentalizes, organizes, names, pigeonholds, and watches clocks."[33]

There may be a third problem associated with the word thinking. The voice of reason originates predominantly with the left side of the brain. Notice how one writer contrasts thinking and imaging: Ahsen states that "thought is characterized by a sequential organization of its content," while the image, he says, "is spatial."[34] From Ahsen's viewpoint, imaging "is not discursive sequential thought."[35] Thus, imaging depends on the right side of the brain. Even more important, perhaps, imaging combines and capitalizes upon the relationship of left and right brains. We think in terms of images and feelings--right-brain phenomena, but we label these phenomena using words--left-brain phenomena. We use mental pictures--right-brain phenomena, but we use words and reason, and even dialogue to develop the ingredients of that picture by providing explanation or supplying action. Thus, it would appear that imaging makes more use of both sides of the brain.

One author claims that the distinction between left and right brain is fallacious. People must use both sides of their brains.[36] We agree with this observation and suggest that imaging provides a better way to explain this

combined effect than thinking. This is well documented in one writer's conclusion of Roger Sperry and Robert Ornstein's left and right brain research:

> This research alone would lead you to conclude that a note taking and thought-organization technique designed to satisfy the needs of the whole brain would have to include not only words, numbers, order, sequence, and lines, but also colour, images, dimension, symbols, and visual rhythms. . . .[37]

We suggest that an even greater effect may result. That is, the combined effect of left and right-brain functions would have a synergistic result--a result likely to surpass the effects of either operating alone. Imaging may be a way to describe this synergy: that what the mind creates in pictures can only be a product of left and right brains functioning together. Ferguson, in The Aquarian Conspiracy, explains how Marshall McLuhan viewed this combinative function:

> In Marshall McLuhan's expression, the right brain 'tunes' information, the left brain 'fits' it. The left deals with the past, matching the experience of this moment to earlier experience, trying to categorize it; the right hemisphere responds to novelty, the unknown. The left takes snapshots, the right watches movies.[37]

Our focus on imaging--as opposed to thinking--offers a well-defined way to look at intrapersonal communication. It surpasses thinking because it is specific and easy to understand, but also because it provides a more realistic method for explaining how we talk with ourselves. Intrapersonal communication seems to resemble movies more than snapshots. The imaging "movie" carries the mind in clear, identifiable patterns and directions. To increase our understanding of imaging, we will examine its relationship to language.

Imaging and Language

Our ability to name things is considered by some to be the original form of abstract thought and the most basic act of human language. Ferguson claims that like imaging, language can serve as a bridge between the two brains:

> Language releases the unknown from limbo, expressing it in a way that the whole brain can know it. Incantations, mantras, poetry, and secret sacred words are all bridges that join the two brains. The artist faces a form, Martin Buber once said, 'If he speaks the primary word out of his being to the form which appears, then the effective power streams out and the work arises.'[40]

Once naming is accomplished, that sound can create cross-sensory associations. For example, the name pencil can be quickly associated with the sight and feel, perhaps even the smell, of a pencil. The acquisition of a large repertoire of image-eliciting words appears to have important outcomes:

> On the basis of the word-image repertoire the individual learns extensively and significantly and thereby has sensory and emotional experiences he/she might never obtain firsthand. The word-image repertoire is seen to be a part of the individual's motivational system, including achievement motivation, his/her self-concept and self-image, his/her intelligence, self-reinforcement and self-conditioning, and other aspects of personality.[41]

The point is that the nature of individuals' language repertoires constitutes a central aspect of their personality. Intrapersonally, it is partially responsible for determining what people experience, select, and learn--aspects of the perception process--but, too, how they reason, decide, plan, and behave.[42]

As the word-image repertoire is built, people become more and more able to build image experiences based upon the presentation of words alone.[43] And it should be clear that we are not talking about either written or spoken words. Staats and Lohr claim that it "is commonly recognized that images may be produced by the written word as well as by the spoken word."[44] With language, then, people can elicit images at will. A mantra works in this way. It is simply a word or symbol that you chant so that the sound stills your mind.

The novelist, poet, propagandist, or communicator can present words to audiences that create vivid images. Although the stimulus may be external, the results are intrapersonal. Harris describes the effects that poetic language can have on readers or listeners:

> The images of the poem activate within the reader or listener chains of associations with their correlated feelings and perhaps visceral components and suffuse these activated elements with some of the loveliness of the poem.[45]

But the stimulus can be internal as well, as when people voluntarily construct words or language sequences that have the same effect. Thus, the study of intrapersonal communication must be closely linked to the study of language and its image-producing function in human behavior.

Imaging offers a useful way to look at the role of language in intrapersonal communication, especially in its function of meaning-making. Communication is a process of meaning generation. For speakers, their goal is to control the process in such a way that listeners generate meanings similar to their own. Because imaging is personal and unique and meaning-making is intrapersonal, discussion of imaging and language can lead to distinctions between the use of concrete and abstract words and their value in imaging:

> Concrete words, which readily call to mind referential images, will be conceptually well-defined <u>because</u> of the perceptual knowledge made available by those images; consequently, we should expect the words to be easily comprehended, well agreed upon by different people, and produced to express ideas pertinent to the appropriate concept. In short, concrete words should be more valuable and valid communicative tokens than abstract words.[46]

The research suggests that the effectiveness of concrete words is caused by the imaging involvement of listeners.[47] Thus, the specific lessons for communicators include replacing complex, unfamiliar terms, with simpler, more concrete ones. But that is not news. The news is that "imaging" may 1) provide a way to conceptualize and explain this process, and 2) that it is, basically, just one aspect of the larger intrapersonal communication process. That is, communicator word choice is as much a function of listener-image-match (an intrapersonal function) as it is speaker satisfaction with the word or as it is idea-satisfaction--that the word satisfactorily represents the idea. The intrapersonal function that listeners bring to communication situations takes on greater significance with this perspective. Communication is reduced, in part, to the process of image identification, image similarity, and image evocation. Language, then, is one trigger vehicle.

Imaging As Homunculus

Homunculus simply means "a little man," "man" in this case being used generically to represent a small human being. It is as if, within our brains, there is a person (a little "us") with whom we can communicate about ourselves: a metaself. This metaself we have chosen to label homunculus. Ferguson states that "Philosophers since the Greeks have speculated about the 'ghost in the

machine,' the 'little man inside the little man' and so on."[48]

This "little man" operates under various labels. "In mystical tradition" claims Ferguson, "the mind-behind-the scenes, the part that watches the watcher is called the Witness."[49] She says that Edward Carpenter called it "the little, local self."[50] She also characterizes it as another dimension of awareness:

> For most of a century, psychologists used a bureaucratic model of the mind: conscious mind on top, commanding officer; subconscious, like an unreliable first-lieutenant; and the Unconscious, far below, an unruly platoon of erotic energies, archetypes, curiosities. It comes as a shock, then, to learn that a Co-conscious has been operating alongside us--a dimension of awareness that Stanford psychologist Ernest Hilgard has called the Hidden Observer.[51]

The term homunculus refers to our ability to turn inward and to begin to examine ourselves. This also has been labelled the process of objective self awareness.[52] It becomes imaging as we either picture a little "us" or picture our self as an object to be perceived and reacted to. It is as if we are standing outside of ourself, focusing on a full, or even a partial, image of ourself.

This state of objective self-awareness is a useful one because, often, it is associated with self-evaluation. We compare the picture we have of ourself with some "ideal" self.[53] One author of this paper vividly recalls the hours he spent practicing the piano. He would begin to view himself at times with the negative image of a poor pianist, because, he thought, "a good pianist would be able to play this material with ease." He would compare himself with the best students he heard at the piano teacher's recitals. In

many cases, his were negative images as he examined his shortcomings and deficiencies. The best images, however, were those when he would project himself to the stages of the great concert halls of the world--self as master craftsman. It was these positive images that provided the motivation and desire to continue piano lessons.

Whenever people are reminded that they are an object in this world, objective self-awareness is prompted. Wilmot writes of some of the conditions that lead to an examination of the self:

> The triggering situations can be impersonal--looking into a mirror, hearing a tape recording of your voice, seeing a photograph of yourself, or experiencing a novel situation where the norms for participation are unknown to you. . . .
>
> Objective self-awareness can be triggered interpersonally whenever you are aware that another person is examining you. If you walk in front of the class and everyone looks at you, self-awareness is triggered. If you are a professor and find yourself stammering, and the class goes quiet, you are usually aware of your performance. If you are in a public place and laughing loudly, and then notice everyone in the place is looking at you, you become self-aware.[54]

Objective self-awareness is similar to what Mowrer called the "thermostatic image."[55] The thermostatic image "provides the standard; that is, the information necessary for the organism to know whether or not things are as they should be." He explains it further:

> Whenever there is a discrepancy between the actual and the ideal (in both senses of that last word), the organism is motivated to take action to correct the discrepancy. When the product of its operation is in agree-

> ment with the image (i.e., when the thermostat registers normal), the organism exits to new behavior. . . .[56]

Self-awareness may be verbal assessment; however, it is more likely to be a combination of a picture of yourself as object, along with verbal appraisal and assessment. For this reason, imaging offers us an effective way to explain the occurrence. We're getting up to speak in front of an audience--wondering how we look and if all our buttons are buttoned and our zippers zippered. The material picture of us in action is quickly and efficiently painted on the easel of the mind. We scan, assess, and then act on the picture we create. When we walk into the class and everyone is looking at us, do we move quickly and quietly to the back? Do we adjust our clothes? Do we smile and return their gaze? Do we shift our attention and not meet their looks whatsoever? The answers depend on the picture we have of ourselves responding in this situation: the clear, concrete, real mental images.

Wilder Penfield, a brain surgeon, labelled the "motor homunculus" as that area of the brain that controls the motor activity of particular regions of the body.[57] Houston claims that as we get in touch with this motor homunculus--another form of objective self-awareness--we will relearn the use of the body:

> You are likely to find that almost everything you do can be done more efficiently, more pleasurably, and with greater stamina and strength. . . . In the state of good posture, which is indeed a state of being, your body will feel very light, almost weightless, and will seem less dense--as if your head were a kite and the rest of the body the tail dangling lightly from it.[58]

To contact this body wisdom, Houston suggests the use of visualization and imagery. And to prove the power and effect of imaging in this area, she writes:

> Numerous studies have confirmed the fact that vividly experienced imagery, imagery that is both seen and felt, can substantially affect brain waves, blood flow, heart rate, skin temperature, gastric secretions, and immune response--in fact, the total physiology.[59]

We are not advocating the use of imaging to perform body miracles. Rather, we are suggesting first, that imaging has a great deal of power--both mental and physical. Second, we are suggesting that imaging is a way we have to get in touch with the body wisdom. In what direction that is applied would be personal, of course, but since speech communication is a product of that body wisdom (our state of being), it would appear that the greater sensitivity we have to what is going on within us, and how that affects what we project to others, then the more likely we would be able to bring our speech communication in line with our true attitudes and feelings. As an influential aspect of our ability to communicate intrapersonally, imaging and the motor humunculus cannot be denied. Ferguson states that "Mind, in fact, is its own transformative vehicle, inherently prepared to shift into new dimensions if only we let it."[60]

Related to imaging as homunculus would likely be other "traditional" areas of intrapersonal communication such as self-concept, creating meaning, and perception. A related concept is "reframing"--how we change the meaning of events or our concept of self and others by changing the frame through which we view those events, selves, or others.[61]

Imaging As Internal Adviser

We have many ways for populating the mind. Some people create internal advisers. One writer of this article uses a cat; others use parents, significant others, or even a rabbit. Whenever we experience doubt or confusion, we may use our internal adviser: "Now, where would <u>you</u> look if you misplaced those keys?"

or "Okay, which highway would you take here?" We may use it, too, to keep us in line: "Would you get angry here, or would you let it pass?" or "Would you stick to the diet, or would you forget about it this time?" With an internal adviser, many people feel they are never alone, they always have someone to consult, and they have a quick way to check out various alternatives and contingencies. It conforms to the aphorism, "Two heads are better than one."

In much the same manner, some people actually picture a devil sitting on one shoulder and an angel on the other--what Freud might have labelled the id, the organism's undifferentiated source of energy that compels it to "go for it," and the superego, that aspect of our psyche that aids in character formation by reflecting parental conscience and the rules of society. When people explain a decision by saying "It's my conscience talking to me," they may actually picture an internal adviser, just as "the devil made me do it" may create or result from a clear mental image. One writer of this article found in his early years that when wrestling with conflict, he could destroy the negative aspects by imaging. He would simply tie the tail of the devil around the devil's neck and throw him away. A clearcut act of imaging.

Advisers can appear spontaneously or they can be called upon: unwilled or willed. Imagine sitting in a car waiting for a stop light. You want to turn left where it says "No Left Turn." Just as you move out into the intersection, the looming voice of an imagined law enforcement officer says to you, "I wouldn't do that if I were you." But recognize, too, they can be willed for just about any reason: facing a conflict situation, chairing a meeting, going for an interview, meeting a person for the first time. We can ask our advisers to come with us for support. Also, we share our successes with them as well. Imaging advisers in this manner can have positive effects and helps to legitimize and encourage intrapersonal communication.

Once we understand the potential role of imaging as internal adviser, we can begin to look at other related roles. One author suggests that the internal adviser may appear as a spiritual guide.[62] This guide can help us move from one phase of life to another, discover new experiences, reach higher levels of spiritual understanding, and ponder greater truths:

> Whatever it is that the guru brings, he may offer it in many different forms: he may be a magic healer, a spiritual guide, a teacher, a sage, or prophet. These manifestations act as agents for positive change, for growth, for personal development.[63]

Richardson and Noland have described a process whereby the spiritual dimension can be brought into the classroom. Their strategy "is very non-directive and allows time for the students to get in touch with their spiritual selves."[64] Their specific strategy is not as important as their emphasis on imaging to evoke students' personal spiritual advisers. Their method allows "students to explore their individual spiritual dimensions without having the teacher's values thrust upon them."[65] Another writer calls this "Guided Transpersonal Imagery." She uses the term "transpersonal" to mean going "beyond the ordinary physical-emotional way of viewing oneself and the world, and to recognize as valid mystical, psychic, and spiritual dimensions as well."[66] These examples underscore the pragmatic aspects of imaging.

Our point, however, is not to suggest that the spiritual should be an aspect of intrapersonal communication. Rather, we are suggesting that imaging offers a way to conceptualize intrapersonal communication that <u>can</u> include the spiritual. It is a broader--more holistic--way of looking at intrapersonal communication and thus, has potential as a richer, more inclusive, practical conceptualization.

Imaging the "Other"

Image, for a moment, the following situation. You are thinking the following:

> Now this is what will happen. I will go into my boss's office and I'll say: 'Mr. Smith, I have something to say to you,' and he will say, 'What is it?' I'll say 'I have been with the firm two years.' Then he'll reply, 'Why do you tell me this?' and I'll answer, 'Do you know how many pay raises I've gotten in that time?' and he'll say . . .[67]

There are many such situations in which we roleplay a scene or imagine ourselves talking with others. In such situations, our image is a close representation of real life behavior, involves us holistically (acting, feeling, and thinking at the same time), focuses attention on a situation, and permits us to see ourselves in action in neutral situations.[68] And all of this can, and often does, occur in the mind as a clear, operative, scenario.

We are not denying the existence of real-life roleplay situations. We are simply saying that roleplaying is a rather common intrapersonal exercise and by approaching intrapersonal communication from an imaging perspective, we can include this function in our conceptualization. Doing this, once again, broadens the base for explaining intrapersonal communication and, too, brings intrapersonal communication down to a practical, easily comprehended level.

Another aspect of imaging "others" involves modeling. Models are assumptive frameworks or clusters of assumptions based on the accumulation of past experiences. New perceptions and experiences help us update these models. The value of models is explained by Forrester:

> Each of us uses models constantly. Every person in his private life and in his business life instinctively uses models for decision-making. The

> mental image of the world around you which you carry in your head is a model. . . . The mental model is fuzzy. It is incomplete. It is imprecisely stated. Furthermore, within one individual, a mental model changes with time and even during the flow of a single conversation. . . . As the subject shifts, so does the model.[69]

People construct very clear models of others, and they play out their own behaviors based on these models--whether accurate or inaccurate. We will perform a service or task because of the praise we expect to receive; we may avoid doing something because of the scolding or penalty we fear from this "other" we have constructed; we may show little respect to a person we think is a snob or "too good for us."

Roleplaying and modeling are important aspects of intrapersonal communication. As intrapersonal processes, they relate, as well, to the ability to "talk" to lost partners, fabricated others (others who may never have existed), or even therapists, teachers, or guides in absentia. It relates, too, to individuals' ability to assume a metaperspective and meta-metaperspective--inherent parts of the interpersonal perception method advocated by Laing, Phillipson, and Lee.[70] Imaging provides a way to approach and explain the interpersonal perception method.

Imaging and Dreams

Closely related to imaging of others is the area of dreams. One author claims that imaging and dreaming are intimately intertwined:

> The key to dreaming is visualizing. Human beings think in terms of images. In order to dream effectively, the high achiever uses the technique of visualization to focus precisely on the high goals he or she wants to reach. Your dreams may include a better job, a higher income, or a great adventure.[71]

Imaging, as an umbrella concept, allows the inclusion of dreams in intrapersonal communication. Some researchers on dreams have formulated the hypothesis that "the imaging /done/ . . . in waking was the same as /that done/ . . . when . . . asleep."[72] These researchers came to the conclusion--and this is the essential link between imaging and dreams--that dreams are more than merely dreams:

> We discovered that a dream was not just a dream, but a highly recognizable statement of feeling. And just as in a waking experience, this statement was sometimes complete and other times incomplete, sometimes symbolic, and other times clear and direct. In fact, we found that dreams, when considered as pictures of feelings, showed as much variety of experience as waking life did. . . .[73]

Our approach toward relating imaging and dreams is not a plea for making dream-analysis part of communication courses. Our point is that dreams are a form of internal expression and if there is a relationship between dreams and our waking life, because expression and expressiveness are major components of daily life--often revealed through communication--then imaging would encourage more intrapersonal communication--greater expressiveness. Once again, imaging offers a practical way of looking at intrapersonal communication. Dreams can be as realistic and functional as any other form of intrapersonal communication, and to acknowledge them as a functional part of intrapersonal communication, legitimizes and sanctions dreaming and the use of dreams.

If dreams are recognized as attempts to complete expression, it might be that dreams can be made external, public, and even socially significant.[74] The approach here is to try to synthesize the personal and social levels:

> By sharing what is inside a person is forced to live out his or her own theories and personal approaches, exposing them and feeling them more intensely because they are expressed.[75]

People experience many different kinds of communication situations; some of these situations have a great deal of emotional overload connected with them. Dreaming can be another form of emotional exercise. Imaging as a conceptualization of intrapersonal communication, if it includes dreams, can offer people one more resource for personal expression, mental rehearsal, and, perhaps, active communication exercise. One writer on imaging lists a number of other related imagery manifestations. In addition to dreams, his list includes the memory image, imagination, daydream, hypnotic and hypnagogic image, hallucination, free association, and even the Penfieldian Picture (the image induced by electrical stimulation).[76]

Perhaps the reader considers the use of imaging as it relates to dreams too psychological. Several writers on imaging have defined it (imaging) to include daydreams and fantasies: Imaging is a method "that allows the student to mentally isolate themselves [sic] and to utilize their natural abilities to daydream or fantasize in ways that accomplish educational objectives."[77] About daydreaming and fantasizing, these writers say:

> It is unfortunate that fantasizing and daydreaming have generally negative connotations in society. When a student daydreams in class, the daydreaming or fantasizing is a powerful human quality that enables the student to visualize far away places, hear sounds that cannot be brought into the classroom, and plunge into situations that may or may not ever occur in real life.[78]

We offer imaging, a means for conceptualizing intrapersonal communication, as an opportunity for enhanced awareness. Because of the dearth of available literature on intrapersonal communication, we suggest that scholars and teachers may consider it an illegitimate construct--unworthy of both research and classroom attention. We feel that imaging promotes traits clearly compatible with creative, effective communication. Some of these include risk taking, dealing with many complex ideas at the same time, playfulness, novelty, and a sense of flow, diverging from a prevailing view, accessing preconscious material, and exposure to fresh, childlike perceptions.[79] Imaging has the potential for becoming such a transformative process by offering a new way to conceptualize intrapersonal communication. As a new structure or perspective, it could become a centralizing principle.

Summary

Imaging provides a useful, comprehensive way to conceptualize intrapersonal communication. We have offered direction rather than a complete compendium of possibilities. After comparing it with thinking, we examined its relationship to language, its service as homunculus and internal adviser, its usefulness in constructing "others" and in dreams. These are just some of the possible applications or classifications.

Even from our incomplete classification, it should be clear that imaging is not a single ability. It is, rather, a collection of abilities such as the ability to use words to stimulate images, stand outside ourself and focus on ourself, create internal advisers, create "others," or dream, fantacize, or free associate. There is no doubt that people can be good at one or more of these abilities and poor at others.[80]

Some advantages to using imaging include, first, legitimizing this function. Many people do not consider talking to ourselves, or revealing the fruits of these talks, acceptable behavior. Imaging justifies and authorizes the process and, thus, can enhance awareness. It may sanction a behavior many have thought about, or even engaged in, and remained silent.

Another advantage to using imaging is that it encourages its use. Now that it is "legal"--by virtue of its acceptance--it can be tried and discussed. It opens the doors to far broader kinds of intrapersonal thinking, experiencing, and doing. But the advantages go far beyond legitimation and encouragement.

If imaging is a predominant way for looking at intrapersonal communication, then the following results seem to hold. First, many more aspects of intrapersonal communication can be classified under this category. Second, because imaging is an internal, private, and personal process, emphasis can be placed on the uniqueness of it: each individual represents a complex interaction of body, mind, and spirit. Third, imaging offers us a way to see intrapersonal communication as a creative opportunity to learn more about ourselves and our fundamental values. Fourth, and finally, it provides ways for people to come to know themselves as human beings--their emotional nature, personality conflicts, strengths and weaknesses, and how they "measure up" to others. Imaging offers a way for people to engage in a process of self-exploration and awareness enhancement. It is a possible, practical means for approaching--conceptualizing--intrapersonal communication.

Footnotes

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[4] J.B. Watson, "Psychology As the Behaviorist Views It," Psychological Review 20 (1913): 158-77.

[5] See Akhter Ahsen, Basic Concepts in Eidetic Psychotherapy (New York: Brandon House, 1968); A. Paivio, Imagery and Verbal Processes (New York: Holt, Rinehart & Winston, 1971); P.W. Sheehan, ed. The Function and Nature of Imagery (New York: Academic Press, 1972); and Anees A. Sheikh, "Mental Images: Ghosts of Sensations?" Journal of Mental Imagery 1 (1977): 1-4.

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[9] Lynn A. Cooper and Roger N. Shepard, "Turning Something Over in the Mind," Scientific American 251 (December 1984): 106-14.

[10] Cooper and Shepard 106. Also see Tom Yulsman, "Einstein Update: The Better Brain," Science Digest 93.7 (July 1985): 53.

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[13] Beverly-Colleene Galyean, "The Effects of a Guided Imagery Activity on Various Behaviors of Low Achieving Students," Journal of Suggestive-Accelerative Learning and Teaching 5 (1980): 87-97; Beverly-Colleene Galyean, "The Effects of a Guided Imagery Activity on the Writing Skills of Remedial English Students." Preliminary report for the Center for Integrative Learning, Long Beach, California, 1981; Beverly-Colleene Galyean, Visualization and Imagery in Education: A Preliminary Report. Report for the Center for Integrative Learning. Long Beach, California, November, 1982.

[14] Beverly-Colleene Galyean, "Guided Imagery in the Curriculum," Educational Leadership 40 (March 1983): 54-8.

[15] David Meier and Owen Caskey, "Better Learning: Imagine That," Psychology Today 19 (April 1985): 22. Meier is director of the Center for Accelerated Learning in Lake Geneva, Wisconsin. Caskey is at Texas Tech. University. Their research was funded by the U.S. Army Research Institute for Behavioral and Social Sciences.

[16] Glenn E. Richardson and Melody Powers Noland, "Treating the Spiritual Dimension Through Educational Imagery," Health Values: Achieving High Level Wellness 8 (November/December 1984): 25-36.

[17] Richard L. Weaver, II, and Howard W. Cotrell, "Imaging Can Increase Self-Concept and Lecturing Effectiveness," Education (Spring 1985) (in press).

[18] Weaver and Cotrell (in press).

[19] Robert J. Trotter, "Better Learning: Imagine That," Psychology Today 19.4 (April 1985): 22.

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[21] Jacob Bronowski, "The Mind as an Instrument for Understanding," The Origins of Knowledge and Imagination (New Haven: Yale University, 1978).

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[31] Thomas Dale Cowan, How to Tap Into Your Own Genius (New York: Simon & Schuster, 1984) 27.

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[43] Staats and Lohr 91.

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[47] Begg, Upfold, and Wilton 169-170.

[48] Ferguson 180.

[49] Ferguson 68.

[50] Ferguson 69.

[51] Ferguson 75.

[52] Shelley Duvall and Robert A. Wicklund, A Theory of Objective Self Awareness (New York: Academic Press, 1972).

[53] See William W. Wilmot, Dyadic Communication, 2nd ed. (Reading, Mass.: Addison-Wesley, 1979) 37.

[54] Wilmot 38.

[55] Mowrer 321.

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[72] Richard Corriere, Werner Karle, Lee Woldenberg, and Joseph Hart, Dreaming and Waking: The Functional Approach to Dreams (Culver City, Calif.: Peace Press, 1980) 5.

[73] Corriere, Karle, Woldenberg, and Hart 7.

[74] Corriere, Karle, Woldenberg, and Hart 183.

[75] Corriere, Karle, Woldenberg, and Hart 184.

[76] Ahsen, "Eidetics," 8-11.

[77] Richardson and Noland 26.

[78] See J.L. Singer and E. Switzer, Mind Play: The Creative Use of Fantasy (Englewood Cliffs, N.J.: Prentice-Hall, 1980), and A. Lazarus, In the Mind's Eye: The Power of Imagery for Personal Enrichment (New York: Rawson Associates, 1977). As cited in Richardson and Noland 27.

[79] Ferguson 116.

[80] Kosslyn 28.